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Review of Religions

Vol. XLIII April 1944 No. 4

بسم الله الرحمن الرحيم

نحمده ونصلي على رسوله الكريم

TWO GEMS LOST!

The Ahmadiyya Community all the world over feels bereaved owing to the sad demise of Hazrat Umme Tahir Ahmad Sahib and Hazrat Mir Mohd. Ishaque Sahib, the former, being the wife and the latter, the uncle of Amir-ul-Mominin Khalifatul Messiah II, Head of the Ahmadiyya Community. The sad and untimely deaths of the two bright gems of the Jamaat is an irreparable loss which we have to sustain within less than a fortnight in the last month and we implore the mercy of Allah to save us from a further loss, rather bestow His choicest blessings on His poor, helpless and bereaved people. Hazrat Sayada Maryam Begam, popularly known as Umme Tahir Ahmad, was the wife of our beloved Leader and apart from coming of a well-known and well-reputed Syed family in the Rawalpindi District, and being the daughter of Hazrat Doctor Abdus Sattar Shah of blessed and pious memory, she possessed personal traits of character which endeared her not only in her illustrious husband's eyes but also in the eyes of the female members of the Ahmadiyya Community in particular, and the

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male members, in general. She was President of the Central Lajna Ama-ullah (Ahmadiyya Women's Association), she was instrumental in organising and educating the Ahmadi ladies ; of course, she was the moving spirit even among the members of her sex and the organisation owes so much to her untiring efforts.

She had a kind and generous heart and the poor and destitute women always looked to her for help. She was responsible for the organisation and training of females in Qadian and outside. She was particularly interested in their education.

Umme Tahir Ahmad had a precarious health for some time past which was due to her untiring efforts for uplifting the condition of her own sex. Owing to her protracted illness and under medical advice she was admitted to Lady Wellingdon Hospital at Lahore where she was operated upon. But in spite of the best medical treatment and care she could not withstand the ravages of her complicated disease and at last succumbed to it on the 5th of March, 1944.

انا لله وانا اليه راجعون

So far back as 1931 or 1932 Hazrat Amir-ul-Mominin had a dream in which he saw that Umme Tahir was operated upon in Delhi and was told that she had died of heart failure. Again he had a dream that Sheikh Bashir Ahmad, B.A., LL.B., Advocate (Lahore) had come to see him (Amir-ul-Mominin) and said that Umme Tahir's heart had failed. He then said she wanted him to convey to Hazrat Sahib that Rs. 100 be given to such a lady and another Rs. 100 to such and such a lady but he named only one and did not name the other. It appeared as if he had forgotten her name. And yet another dream. Hazrat saw some of his companions placing empty vessels before him saying that all water taps had gone dry and that only one jug of water could with difficulty be procured. At about the same time someone whispered السلام عليكم (peace be on you) in his ears.

All the three dreams were literally fulfilled. She was by the irony of circumstances admitted to a Lahore hospital which is associated with Lady Wellingdon, a

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former Vicereine whose headquarters were in Delhi. She died of heart failure as was reported to Hazrat Amir-ul-Mominin by his younger brother Hazrat Mirza Bashir Ahmad Sahib. Her water of life had dried up only a small quantity of it remained in a pitcher which meant that she would not last long. She died only forty-eight hours after that dream. The body was brought to Qadian the same night and was interred the following day at 6 p.m. in the Bihishti Maqbara by the side of her sisters Hazrat Amatul Hai and Hazrat Sarra Begum (God's choicest blessings on them all). The funeral prayers were led by Hazrat Amir-ul-Mominin with a congregation numbering about six thousand, a number hardly ever assembled before on such ocaasions in the history of Qadian.

Hazrat Mir Mohd. Ishaque Sahib.

Hazrat Mir Sahib was the younger uncle of Hazrat Amir-ul-Mominin, head of the Ahmadiyya Community, who, after a brief illness lasting only twenty-four hours died on March 17, 1944. Hazrat Mir Sahib was one of the most learned members of the Community particularly well-versed in the knowledge of the Quran, the Hadees (traditions of the Holy Prophet), logic and philosophy. He was the master of criticism and equally conversant in the study of Hinduism, Buddhism and Christianity. He was a member of the Majlis Motamadin Qadian, Nazir-i-Ziafat and Head Master Madrasa-i-Ahmadiyya. He gave discourses on the Quran and the Hadees almost daily and was particularly interested in propaganda activities of the Community. He was the best of friends and the best of neighbours. He lived poor so that he might be able to help the poor. He had a passion for helping the poor and the destitute, the orphans and the widows. Well may they all mourn him for they have lost a great sympathiser and helper in him. He was a perfect model of simplicity, parsimony and prudence. But at the same time he was well-known for the nobility of his character. His untimely death is an irreparable loss to the Community. The purity of heart, the nobility of character and the high sense of duty which Hazrat Mir

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Sahib possessed were some of the traits of his character. Hazrat Mir Sahib being the brother-in-law of the Prophet Ahmad of Qadian was brought up in the house of the latter and shared with the children of the house the *tarbiat* (training) which was imparted to the young members of the family. We find mention of Hazrat Mir Sahib in some of the revelations of the Promised Messiah. In 1905 when Mir Sahib was ill, the Promised Messiah was praying for his recovery; while doing so, he received a revelation سلام قولاً من رب الرحيم Peace, word from God, the merciful. After this, he recovered. Again the Promised Messiah had a vision in which he saw that preparations were being made in connection with Mir Mohd. Ishaque's marriage with Saliha Bi, daughter of Pir Manzoor Mohammad of Ludhiana. Accordingly, Hazrat Maulvi Noor-ud-Din Sahib announced the Nikah in Aqsa Mosque in the presence of the Promised Messiah. Again the Promised Messiah says, "I saw that Mir Nasir Nawab (father of Hazrat Mir Mohd. Ishaque) brought a fruit-bearing plant on the palm of his hand and gave it to me. It then grew into a big tree which resembled a mulberry tree, very fresh and green, and laden with delicious fruits; the wonder of it was that even the flowers were sweet; it was no ordinary tree, seldom seen on the globe. I was tasting the fruits and flowers of this tree when I woke up." The very life of the Hazrat Mir Sahib was the interpretation of this vision. Again the Promised Messiah had a revelation, "God will save him five times from the clutches of death." It is strange that Hazrat Mir Sahib had five serious attacks of pneumonia and other diseases during the course of his life and every time he was ill, his condition became serious and caused grave anxiety but every time he miraculously recovered. The last was the sixth attack which proved fatal. He attended a meeting of the Majlis Motamadin on Thursday afternoon even when he was ill-disposed. In the evening he felt severe attack of headache, lay down on a cot, was carried home where at 9 p.m. he became unconscious and remained so till he breathed his last at 7-45 p.m. on Friday, March 17, 1944. He was interred

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in the Bihishti Maqbara at 6 p.m. the following day by the side of his late father Hazrat Mir Nasir Nawab Sahib. May the God Almighty bestow peace and His choicest blessings on the departing souls in heaven and grant sufficient strength to the bereaved families and the Community at large in its bereavement to bear the irreparable loss caused by the deaths of these bright gems of the Community.

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AN OPEN LETTER TO MAULVI MOHAMMAD ALI SAHIB

We publish below an open letter from Mr. Ali Mohammad Alla Din of Secunderabad addressed to Maulvi Mohmmad Ali, President of the Ahmadiyya Anjuman Ishaat-i-Islam, Lahore. The letter was sent to Maulvi Sahib on the occasion of his visit to Hyderabad State two years ago but as no reply has yet been made be him, the writer has sent to us for publication in the *Review of Religions*. We may add that Maulvi Mohammad Ali, M.A., LL.B., was formerly Editor of *The Review Religions* and a staunch supporter of all the claims of the Promised Messiah, Mirza Ghulam Ahmad of Qadian ; but after the death of Khalifa-tul-Messiah I in 1914, he left Qadian for Lahore and founded a new and separate Anjuman called the Ahmadiyya Anjuman Ishaat-i-Islam, Lahore. Maulvi Mohammad Ali and his small party have cut off all connections with Head-quarters at Qadian and are bitterly opposed to the son and successor of the Promised Messiah, Mirza Bashir-ud-DinMahmud Ahmad, Head of the Ahmadiyya Community, Qadian. Maulvi Mohammad Ali is also the author of the translation of the Holy Quran which he had prepared while he was in the Sadr Anjuman-i-Ahmadiyya's pay. Maulvi Sahib is in favour of the propagation of Islam without mentioning the name of the Promised Messiah whose follower he had been for about 20 years against the clear injunctions of the Promised Messiah that his followers should keep aloof from the main body of Musalmans who do not believe in him. Maulvi Mohammad Ali prefers to work in conjunction with the Musalmans and regards them as good and sincere believers as ever. The letter in question will throw light on these points.

السلام علیکم ورحمۃاللہ وبرکاتہ

Dear Maulvi Saheb,

Distinguished as has been your career and your services to the cause of Ahmadiyyat and Islam, there is no denying the fact that the right way to serve Islam

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is not to conceal the significance of Ahmadiyyat from the eyes of the public but to bring it home to them boldly and fearlessly. The widespread dissemination of the teachings of the Holy Quran and life of our Holy Prophet (may peace and blessings of Allah be on him) are not sufficient unless they are supported by the living example, set by Hazrat Mirza Ghulam Ahmad Sahib in our modern age.

I hold that apart from the manifold services the Promised Messiah has rendered to the cause of Islam and the regeneration of mankind, the one outstanding service, which in fact is the most fundamental one, was the revival of Faith in one Living God. If the Holy Quran and the life of the Holy Prophet Mohammad (may peace and blessings of Allah be on him) have any value for us it is because the Promised Messiah has shown to us that the Holy Quran is a living book and our Holy Prophet a living prophet ; just as he has shown to us that the God of Islam is the living God. I need hardly emphasise these facts as you know them perfectly well. It, therefore, pains me poignantly to see that you do not lay emphasis on this point. To a psychologist like myself it is clear that this is due to "Fear Complex"—to the fear lest the public support should be withdrawn. To those who are true followers of a prophet it is not the extent of public support, which should be their chief concern, but rather the Divine Approval, which should guide all their utterances and activities, for God alone is the source of real strength and power.

To hold that to bring Ahmadiyyat into the forefront is not essential nor a sound policy is, methinks, to betray one's defeated mentality. Whereas it is an undeniable fact that the renaissance of Islam and the propagation of Ahmadiyyat are concomitant, is it not a spirit of sheer cowardliness and false sense of discretion to refrain from asserting its significance boldly and fearlessly, irrespective of the fact whether the public at large welcomes it or turns a deaf ear to it ? The service of Islam in general, as your good self has been carrying on has, no doubt, its own value, but the question is that of the method we should adopt, in con-

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formity with the wishes of the Messenger of God. The saying of the Promised Messiah in this connection, "What Islam can you preach without mentioning my name" is indeed sufficient food for thought for your goodself and your Anjuman.

When I dispassionately take stock of the issues involved in the unfortunate dissension that has led to the split in the community I find that the most formidable obstacle which stands in the way of unification of the two parties is the safeguarding of one's personal reputation. There is no doubt that by your unstinted sacrifice for the sake of Ahmadiyyat in the early history of the movement and for Islam, you have earned a well deserved reputation which alas ! now debars you from extending the hand of co-operation ; it is a tragedy of the highest magnitude ; but it is now high time that you may rise up to the occasion and let no question of prestige or reputation come in the way of the unification of the two parties. May I venture to state that in giving effect to the above idea you will not only make your visit to the Premier State of India memorable in your life, as well as that of the community and the Islamic world, but also will crown your past services to Ahmadiyyat and Islam with glorious success. I fervently pray that Allah may guide you to the right path.

Another factor which I feel has kept you back from working jointly under the leardership of Hazrat Mirza Basheeruddin Mahmood Ahmed Saheb, is the bogie مسئلہ کفر و اسلام. But when one dispassionately considers the problem it becomes obvious that by merging our distinct personality of Ahmadiyyaism into that of the Islamic world who have not yet accepted the Divine Messenger who appeared in due fulfilment of the prophecy of our Holy Prophet Mohamed (may peace and blessings of Allah be on him) and that of the other previous prophets as well, we are jeopardizing the very integrity of Ahmadiyyat itself, which alone represents the true Islam to-day, and thus undoing all the glorious work which the Promised Messiah had done with so much untiring effort and ceaseless

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devotion for the renaissance of Islam for nearly half a century.

Maulvi Saheb : No one feels more keenly than I do, the tremendous gulf which Ahmadiyyat has created in the Islamic world by its policy of keeping its integrity intact. I will never forget the scene in Mecca, while performing pilgrimage on my return from England in the year 1928 how my heart was touched to the quick, when I with my fellow Ahmadi, had to offer our prayers separately. I was bewildered as to how Ahmadiyyat could succeed in bringing about a renaissance in Islam, when there exists a cleavage of so acute a nature. It is sheer grace of God, because of having imbibed the true spirit of Ahmadiyyat, I feel as strongly as ever that the gulf which now divides the Ahmadees from the Islamic world, as per God's promise in the Holy Quran

افلا یرون انا ناتی الارض ننقصھا من اطرافھا افھم الغالبون ۔

will be abridged day by day. Beside the facts I have mentioned above, I feel what a tremendous blessing it is that the Promised Messiah, with his prophetic insight, had given us such instructions as to maintain the integrity of our community, by distinctly laying down the injunction :—

یاد رکھو کہ جیسا کہ خدا نے مجھے اطلاع دی ھے تمہارے
پر حرام اور قطعی حرام ھے کہ کسی مکفر یا مکذب یا متردد کے
پیچھے نماز پڑھو بلکہ چاھئے کہ تمہارا وھی امام ھو جو تمہیں
میں سے ھو۔ (تحفہ گولڑیہ)

Under these circumstances when I recollect my past uneasiness which I experienced while performing the pilgrimage, I feel how mistaken I was. That supreme blessing, which is the sole possession of the community which follows at all costs on the above injunction, is the "Spiritual Power" on which the other day you laid so much stress in your lecture.

In conclusion my earnest appeal to you is that you may not allow your prestige or reputation to mar your future and along with it of those who are under your influence and not check the onward march of Islam as represented by Ahmadjyyat, for God has destined that

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its pace should now be accelerated and this mighty catastrophe, which has engulfed the entire Muslim world when looked from a keen observer's view, is nothing but a Divine way for its phenomenal progress and ultimate triumph.

With my best regards,

Yours fraternally,

ALI MOHAMMAD A. ALLA DIN.

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"CHRISTIANITY AND ISLAM."

BY M. JALAL-UD-DIN SHAMS

I was very glad to accept the kind invitation of Mr. Mosley, the Hon. Secretary of this Debating Society, to address you this afternoon on "Christianity and Islam". The words of the Bishop of Southwell heading the last Syllabus of this Society encouraged me considerably to take this subject. He said: "Intellectual liberty is a primary Christian interest, and this obviously includes the liberty of rejecting the claims of Christianity if one thought it right on sufficient grounds." That is exactly the attitude of Islam towards other religions. Islam means complete submission to God. No one, therefore, can be a true Muslim until he accepts wholeheartedly whatever may be proved divine. God says in the Holy Qur'an: "Give good news to my servants, those who listen attentively to the word, then follow the best of it. Those are they whom Allah has guided, and those it is who are the men of understanding and wisdom" (39 : 18). Islam does not agree, with those who do not use their reason and intellect in the matter of religion and who follow their forefathers blindly.

What is Islam? Islam is the name of the religion which God has sent for mankind through the Holy Prophet Muhammed, (P.B.G.) It is not a tribal religion or for a particular nation of country, but it is a cosmopolitan and universal religion. The Holy Prophet Muhammed, (P.B.G.) under the commandment of God, proclaimed that he was sent to all mankind. In the Holy Qur'an God commands him to declare: "O people, I am surely a messenger of God to you all" (7 : 158) and "The true religion in the sight of Allah is Islam." The adherents of various religions, on hearing this claim, stirred up and adopted all the means at their

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disposal to eradicate it from the surface of the Earth. Christians and non-Christians alike tried their best to prevent its spreading, but failed. Islam, within a century afterwards, spread into nearly all parts of the East. In short, it is an historical fact that wherever the religious struggle took place between Christianity and Islam, most of the Christians, knowing the truth of Islam, accepted it wholeheartedly.

I am not going to discuss how Islam overcame Christianity in the East in the past, but I should like to discuss Islam's Future *v.* Christianity in the West. It was explicitly predicted in the Holy Qur'an and the traditions concerning the present age that the West would make speedy and tremendous progress in worldly matters to such an extent that the East would be fascinated by its dazzling material charms and attractions. It was also prophesied that the Western people, by their trading companies and unions, modern inventions and swift means of communication, would become an overwhelming power everywhere. Atheism and irreligiousness would be rife, and belief in God and the hereafter would become a mere fable. On the other hand, it was also predicted that Christian missionary propaganda would be active in all parts of the world, with the exception of Mecca and Madina. They would have enormous resources at their disposal and would squander vast treasures of wealth to convert the Muslims and others to Christianity. They would defy Islam and criticize it severely, and raise many suspicions and objections against the Holy Prophet and Islamic teachings. They would employ both the pen and the tongue to achieve this object and bring every plan into action to fulfil their ambitions. Great numbers of those poor in faith and wealth would follow them. In short, the true faith would wither and spiritual darkness prevail on the earth.

Besides these prophecies, which have been fulfilled precisely, it was predicted also that presently God would raise a prophet from among the followers of the

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Holy Prophet Muhammed (P.B.G.) to establish the truth of Islam and make it triumph over all other religions by irrefutable arguments and heavenly signs. The Holy Prophet of Islam had pointed out that the Christian missionary propaganda would be manifest in full strength to the East of Hijaz, *i.e.* India, and that the Promised Messiah would appear from the East of Damascus which is India also. The reason why the "East of Damascus" is mentioned in the prophecy for the appearance of the Promised Messiah and the "East of Hijaz" regarding the Christian missionaries (who are named "Dajjal" in Islamic traditions) is this, that the latter's object was to criticise Islam, which originated in Hijaz, and the Promised Messiah's main object was to prove the truth of Islam and to show the falsehood of the Christian belief concerning Jesus' accursed death on the Cross, the backbone of the structure of present Christianity introduced at first in Damascus by St. Paul. The Holy Prophet of Islam disclosed that this Promised Prophet's name would be Ahmad, and that he would be called Mahdi for being a Divine guide for the Muslims and Messiah for the Christians and for the strong resemblance between his mission and that of Jesus Christ. His coming would be as the coming of Jesus himself, even as the appearance of John the Baptist was the second appearance of Elijah from heaven.

Ladies and gentlemen, the promised divine world teacher of this age, who has been eagerly awaited by the Muslims, Christians, Hindus, and others, at last came into the world which needed him so badly. He appeared according to the prophecies, in India (1889—1908). Besides innumerable articles and pamphlets he wrote nearly 80 books in which he proved the superiority of Islam over other religions, and established its truth by irrefutable arguments and removed all suspicions and objections raised against the Holy Prophet and his teachings. In his time it was predicted that the true Islam, free from all false interpretations and irrelevant interpolations would be preached in the West. In

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regard to this prophecy, he himself wrote in one of his books in 1891 the following :

> " The rising of the Sun from the West, as predicted by the Holy Prophet of Islam, means that the western countries which for centuries have been in the darkness of disbelief and error shall be illumined by the sun of righteousness and shall share in the blessings of Islam, and I myself once saw in a vision that I was standing in a pulpit in London and was preaching the truth of Islam in well reasoned speech in English. After this, I caught several pure white birds which were sitting on small trees, and the bodies of which resembled those of partridges. I understand this to mean that, although I might not be able to proceed to London, my writings would be published amongst the people and many righteous Englishmen would accept the truth."

Again he writes :—

> "Let the whole world bear witness that I prophesy in the name of the Lord of the earth and heaven that He will spread my followers in all countries and will make them overcome every other people by reasons and arguments. The days are approaching and are very near when the religion preached by me will be the only religion that will be regarded with honour upon the face of the earth."

Ladies and gentlemen, he wrote these words when he had a very small following in India only. But today his followers are found in many foreign countries. There are regular missions in the U. S. A., in Argentina, the Gold Coast, Nigeria, Sierra Leone, Java, Sumatra, Palestine and other parts of the world. Before the war, there were missions in Hungary, Poland and Rome as well. Before I go further, I should like to state that the Promised Messiah, according to the teachings of the Holy Qur'an called the artention of all religious people to respect the views of others and not to criticise others with the objections which may be applied to their own religions. He, to create an atmosphere of harmony, requested them to remember all the prophets and divine leaders, no matter to what religion they belong, with due respect. We, as Muslims, he declared, believe in all the prophets and what was revealed to

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them. They too were sent to propagate the oneness of God and their religion was also Islam. But some of their teachings were not perfect and universal, as they were not sent but for the guidance of a particular nation or country. As for instance, Jesus Christ was sent to guide the Israelites only. When we criticise, therefore, the teachings of any other religion or reject their dogmas, we do so on the grounds that they were not perfect and universal, or that they were invented and added to the real teachings by the later generations of the followers of their prophets. However, I should like to mention by way of example a few of the points which the Promised Messiah put before the Christians in support of his claim that the only true and perfect religion is Islam, and it is that which in the end would be accepted by men of reason and understanding.

1. Every religion does contain some truth, otherwise it could not last very long. The question at issue, therefore, is which of the various religions is perfect and contains all truth and presents a comprehensive code of laws and teachings suitable for all nations, all ages and every sphere of human life. In this respect, he added, the only acceptable claim would be that which is produced from the Holy Scriptures of that religion. In the Holy Qur'an the claim of perfection is made in many places. God says, for instance, "This day have I perfected for you your religion, and completed my favour on you and chosen for you Islam as a religion" (5—3). Again He says : " In the Quran there are all the right and lasting books", *i.e.*, the Quran contains all the right teachings, ordinances, directions and good points necessary for the guidance of the people. Accordingly, the Promised Messiah proclaimed that if anyone doubted the truth of this divine statement, let him bring forth a good point essential for the development of the moral and spiritual condition of man and he would show the same and better in the Holy Qur'an. When we examine the oher scriptures by this criterion we find that none of them bears claim of perfection. If we read through the Bible, for instance, we would find that nowhere is such

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a claim made ; on the contrary, Jesus Christ asserted : "I have yet many things to say unto you, but you cannot bear them now. Howbeit, when he, the Spirit of Truth is come, He will guide you unto all truth." This saying of Jesus clearly shows that his teachings were not complete and comprehensive. No Christian, therefore, has the right to claim perfection contrary to this saying of Jesus Christs'.

2. The perfect book or religion must support its claims with arguments and reasons and reject all irrational and illogical dogmas. In this respect, God says in the Holy Qur'an : "The Qur'an is a complete guidance for mankind and in it there are clear arguments and proofs of the guidance" (2—185). No claim is found in the Qur'an unsupported with arguments and proofs. Moreover, the Qur'an throughout appeals to reason and intellect, and demands of Christians, Jews and others that they should bring forth arguments in support of their assertions. Take, for instance, the irrational dogma of the Trinity, that God is one and Three, and not three Gods, like Brahma, Vishnu and Siva as the Hindus believed, or two, the God of good and the God of evil, Ormuzd and Ahriman, as the Zoroastrians believe, but One and Three at the same time. And how unreasonable it is to believe that God punishes all men for the sin of Adam, and to prove Himself merciful and just, sheds the blood of His innocent beloved son, or ; in other words, if Jesus were God himself, commits suicide. But God in the Qur'an has denied the divinity of Jesus and has confirmed his being a divine messenger in these words : "Definitely they have no belief in the true God who assert, surely Allah, He is the Messiah, the son of Mary, while the Messiah said, 'O children of Israel, worship and serve Allah my Lord and your Lord" (5—74). In this verse, the denial of Jesus' divinity is made on the grounds that Jesus himself taught the worship of the one God. Accordingly, we find in the Gospels that when Jesus was tempted by Satan and the latter asked him to worship him, Jesus answered : "Get thee hence Satan, for it is written, Thou shalt worship the Lord

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thy God and Him only shalt thou serve" (Matt. 4—9). Teaching his disciples the way of prayer, he said: "When ye pray, say 'Our Father which art in heaven." Thus he taught them the oneness of God, as no one can be the son of two fathers. He confirmed this meaning when he enjoined them: "And call no man your father upon the earth, for one is your Father which is in heaven" (Matt. 23—9). He also told them explicitly, "I ascend to my father and your father, and to my God and your God" (John 20—17). Thus we find the verification of the Quranic statement in the Christian scriptures. Further God says in the Holy Qur'an, "The Messiah, son of Mary, is but an apostle, before him apostles have indeed passed away. His mother was a righteous woman: They both used to eat food. See how we explain to them our arguments cogent and candid, then behold how they are turned away from the truth, for not using their judgment and prudence (5—75). In this verse, God has revealed the true position of Jesus, *i.e.*, that he was not God but a messenger of God like other divine messengers who passed before him The logical proof contained in this verse is that, since mankind was in need of divine guidance, God never assumed human form for their guidance. Then how illogical it is to assert that for the guidance of the Israelites God Himself came into the world, and even then, could not do what His Prophets, Abraham, Moses, and David had done. The past history of mankind clearly shows that to set a good example for the people and guide them to the path of righteousness God raised prophets from among their fellow-beings. Likewise Jesus too was a human being sent by God to guide the lost sheep of the house of Israel, as he himself declared. He also said, "A prophet is not without honour but in his own land" (Mark 6—4). He evidently meant himself.

The second reason given in this verse to show his humanity is that he was born of a woman, a human being. The word 'mother' points out that he, like every human child, passed through all the changes and stages in the womb of his mother. Therefore, like his

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mother, he was a human being. The third reason given in the verse to prove his humanity is that both he and his mother used to eat food. This points out that he was subject to all physical changes and to the needs of nature. Could it be reasonable, therefore, to say that a person whose body changed every few years and was subject to the needs of nature, was God ?

In the following verses God has admonished the Christians not to be unduly immoderate in their beliefs and follow their low desires of people who went astray before and led many astray from the right path. Thus the Qur'an has concluded that the Christians, in adopting the doctrine of the divinity of Jesus and believing in the Trinity, have followed previous idolatrous nations in deifying a man. Thus, the Qur'an supports every statement with suitable proof. But no logical proofs or reasons are given in the Bible or other scriptures in support of their views.

3. A perfect and universal religion must, by reason, either reject or acknowledge the truth of all other prophets of all other nations to whom it extends its invitation. The Holy Qur'an on this point is very clear. On one hand, it makes it obligatory upon every Muslim to believe in all the prophets, and on the other hand, it declares "Certainly We raised in every nation an apostle saying : 'Serve and worship Allah and shun the path of the devil' " (16—36). Again it says, and gives the reason for revealing a new book. "We sent apostles to nations before you, but the devil made their evil deeds fair seeming to them, so he is their guardian today and they shall have painful chastisement. And We have revealed to you this book that you may make clear to them that about which they differ and a guidance and mercy for a people who believe" (16—63, 64). It also says : "Corruption has appeared in the land and the sea, that is, in every part of the world," and adds, "If you travel in the land you would find most of the people were polytheist, *i.e.*, all the nations had forgotten the one true God and the world wa

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dead and needed revival. It is a historical fact that at the time of the appearance of the Holy Prophet of Islam all previous religions had lost their purity, and the worship of other beings besides Allah was rife in almost all countries. "The Christianity of the seventh century," writes Sir W. Muir, "was itself decrepit and corrupt." Zoroastrians, Buddists, Hindus, Jews and Christians alike regarded the prophets of other nations as impostors. It was Islam which established the truth of the prophets of all nations. The Promised Messiah has emphasized this point in many of his books. He writes, "The principle which the Holy Qur'an has taught us is a very sound and stable principle, for human nature itself bears witness that the prophets whose acceptance finds a place in the hearts of millions of men, and whose love and esteem are rooted deep in their hearts, and upon whom divine assistance was showered, are not impostors at all, for the evil-minded impostor who tells falsehoods about God and says that a revelation is granted to him or that God speaks to him, while in fact, no revelation comes to him nor does God speak to him, is not granted such honour." Jesus Christ also said "Every plant which my heavenly father hath not planted shall be rooted up" (Matt. 15—13). In view of this statement of Jesus, it does not behove a Christian to deny the truth of the Holy Prophet of Islam, who attained such light of glory and honour as was not attained by any other prophet. In short, if the Christianity taught by Jesus was a universal religion, it is the duty of the Christians to show from their scriptures Jesus' attitude towards the prophets of all other nations. The present situation is this, that a Christian may believe that Muhammed (God forbid) was an impostor, a Jew may believe that Jesus was an accursed of God, a Hindu who believes in the finality of the Vedas may say that Moses and all other prophets were fabricators, and yet still remain a good and pious Christian, a good Jew, and a good Hindu, but a Muslim cannot be a true Muslim until he believes in all the prophets without exception, as he believes in Muhammad (P.B.G.).

Ladies and gentlemen, every person who is endow-

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ed with the gift of reason and wisdom can decide which of the two religions is universal and acceptable. Whether it be the one which says that God who provided for all nations the things on which their physical life depends, He also blessed them with divine revelations, the fountain-head of true guidance on which the spiritual life of mankind depends, or the one which claims that God confined His spiritual bounties to a particular tribe or nation since the beginning of the world, and deprived all other nations, as they were not of His creation and He was only a tribal deity.

(To be continued)

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DARUT TABLIGH ACTIVITIES CALCUTTA

The appearance of the Musleh Maood.

In order to express allegiance and convey heartfelt congratulations to Hazrat Amirul Mominin Khalifatul Masih II on the auspicious occasion of the announcement that the prophecy regarding the Musleh Maood was fulfilled in his person, an extra ordinary General Meeting of the local Jamaat-i-Ahmadiyya was held at the Darut Tabligh at 1, Wellington Square, Calcutta at 9 a.m., on Sunday the 6th Feb. 1944, with Mian Dost Mohammed Shams—the Ameer, in the chair. The following resolution was proposed by Mr. Ahmed and adopted unanimously.

The Jamaat-i-Ahmadiyya, Calcutta most respectfully expresses its allegiance on the proclamation on the basis of Divine inspiration of the fulfilment in the holy person of Hazrat Amirul Mominin, the prophecy of the Musleh Maood and conveys its heartfelt congratulations to the Hazrat on this auspicious occasion. The Jamaat further invokes the blessings of God that He may grant long life with perfect health to this Khalifa who in excellences and munificence is the prototpye of the Promised Massiah (P. O. H.) and who occupies the lofty position of being styled "Fazle-Omar", and give us power to mould our lives according to his useful and comprehensive directions. Ameen.

Speaking in support of the resolution Moulvi Fazl Karim Paracha, B.A., Moulvi Fazlul Karim, Munshi Shamsuddin and Moulvi D. A. K. Khadim B.A., B.L. stressed on the grave rosponsibilities which devolved on the Jamaat as a result of this fresh development in the history of the Jamaat and said that while rejoicing was quite justified, there was the apprehension that in case of failure to fulfil the new

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obligations thus imposed the Jamaat was likely to incur Divine displeasure and the grace and favour of God was likely to be showered on other races. The meeting terminated at about 11 a. m. and was a great success.

Tabligh Excursions in the interior of the district of Twenty-four Parganas

Moulvi Abu Nazar Bahaul Huq, M.A., B.L., Income-tax Officer, Abdul Samad Khan Chowdhury and Raisuddin Khan Sahib, three Ahmadi young men of the local Jamaat cut new grounds and set a glowing example of zeal for propagation of the faith and sacrifice of comforts when they set out on a five day tour in the interior of the district of 24-Parganas on foot and visited about 6 villages and delivered the message of truth to hundreds of village folk living in the area. One feature of this excursion was that the three youths carried their own beddings and edibles mostly fried rice besides handbills and tracts, stayed the nights in the village mosques, eating their own frugal meals of those dry things and avoiding to take hospitality of the people whom they had visited. Everywhere they went they were able by the grace of Allah to get a patient hearing from village Imams, village headmen, school masters and ordinary folk both individually and in groups and distributed hand bills and tracts. At one place, this band of youths had to wade through knee-deep mud and water for over six miles in order to reach a village which they wished to visit. Shaikh Shamsher Sahib, an enthusiastic young man of the newly formed Barrackpore Jamaat joined them on the way and served as their guide to most of the places. These young men all accustomed to comforts of city life undertook this arduous journey purely for the sake of Allah. We fervently pray to Allah that He may accept these efforts on their part and enable us all to emulate their noble example. Among the villages and towns they visited were Dakshineswar, Chandanpukur, Gheeta, Ichapore, Titagarh, and sur-

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rounding areas, total mileage covered on foot being over fifty miles.

The second excursion of the sort was undertaken on Sunday the 27th February, 1944 by the undersigned. Kalsur is a village about 40 miles off from Calcutta in the interior of the district of 24-Parganas. The village is 7 miles long and constitutes one Union by itself. The Muslim inhabitants of the village organised their first annual religious gathering at which I was invited to be the principal speaker. The meeting started at about 4 p. m., and lasted till 9-30 p. m. About a thousand people both Hindus and Muslims attended the meeting. A special feature was that Muslim ladies of the village attended the function in large numbers under strict purdah arrangements. The pandal for the meeting was made in an open space on the back of a big tank and was especially decorated. It was accommodated in the house of a respectable villager Munshi Jamil Ahmed Sahib who was very particular about my comforts. Altogether there were 4 speakers including myself, three being local. I was taken in procession from my place of residence to the meeting place, the school children singing hymns of praise of the Holy Prophet. I had to speak for about 2½ hours. A non-Ahmadi Moulvi Sahib, a village "Waiz" and a Pir of the locality also attended and addressed the meeting for a considerable time. The subject for the meeting was "Beauties of Islam and the need of unity among Muslims." My speech was highly appreciated by the vast gathering. I introduced the Ahmadiyya Movement there and told the people how the Ahmadiyya Community was preaching Islam in Europe, America, Africa, Australia and the different countries of Asia and asked the people that they could also do the same, if they had studied and practised the teachings of Islam as interpreted by the Promised Messiah (P.O.H.) who had proved the superiority of Islam to all other faiths and had taught us how Islam alone could solve all the problems facing humanity to-day. Islam thus interpreted by the Ahamdiyya Movement was gaining wide acceptance

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and popularity among the advanced peoples of Europe and America as also among the inhabitants of Asia and Africa. At intervals I distributed hand bills entitled "The present-day calamity in the world, its causes and cure" and several copies of "Shantir Barta" a Bengali rendering of the Promised Messiah's (P O.H.) "Paigham-i-Suleh". I announced that we members of the Ahamdiyya Community were always willing to participate in such functions without asking for anything as Nazrana. The people were highly pleased. Moulvi Khilafat Hussain Sahib the non-Ahmadi Waiz who attended and addressed the gathering appeared to be very reasonably-minded and liberal in outlook. I presented him one tract and one booklet as above which he promised to study at leisure. Moulvi Sahib, other guests and myself dined together at night and stayed part of the night in the same house but the strangest thing was that no one tried to enter into any controversy regarding the Ahmadiyya Movement though I openly declared what I was and what I intended them to do. On the return journey from the village also we two were together in a bullock cart from 4 a. m. to 7 a. m. Moulvi Sahib agreed with me that Tabligh was the only effective and final solution of the Hindu-Muslim problem and that in this matter Ahmadees and non-Ahmadees should work jointly on a common platform leaving their differences to be settled amicably among themselves.

I request all brethren to pray to Allah that He may be pleased to accept our humble efforts at Tabligh and enable us to make sacrifices in His path! Ameen!!

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